of energy' nervous energy, and to regard it as made up of units called ' nervions' analogous to electrons.

Now, if we recognize, as we must, that some activities of some organisms are teleological or goal-seeking activities, then we may legitimately assume that energy transactions are involved in these activities; and, if we like, we may say, without misleading ourselves, that these energies are operating teleologically; for they are playing a part m the teleological operations of the organism. But that is not what Rignano's proposal consisted in. He went far beyond that, holding that his postulation of energy of a peculiar kind afforded in some sense an explanation of teleological activity, and not only of some one special form of such activity, but of all varieties of such activity.[1]

Loewenthal's Super-matter

Let us turn now to a more recent attempt to lighten the task of the mechanist by imagining forms of matter hitherto beyond the ken of physics and chemistry. Dr. Max LoewenthaPs book *Life and Soul* (1934) consists essentially of two parts. The second part is frankly dualistic and animistic; but the earlier part contains some interesting suggestions about the forms of matter in living tissues. He begins by mentioning some old experiments by Pictet, in which snails were frozen or brought down to a temperature of — 120° C., and afterwards, when slowly brought back to normal temperature, proved to be alive, Loewenthal

argues that all the metabolic processes, all the vital activities, must have been completely arrested at that very low temperature:

[1] For fuller discussion of the status of energy I may refer the reader to my *Frontiers of Psychology* (1933).